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396 which was to be the top of the canoe was cut flat. The log was chipped away to a width of about 10 inches in the middle, tapering to about 2 inches at each end, resting on its flattened sides during this operation.

October 30. More trimming was done on the outside; the canoe was then turned over and the inside cut out roughly for the greater part of its length. So far, one man worked on it alone.

[287] *October 31.* The canoe-builder's father, an old man of great skill, came to help him. The canoe was turned over again, the bark which remained was cleaned off, and the keel and both ends trimmed with some care. The knob at each end was roughly shaped.

[284]

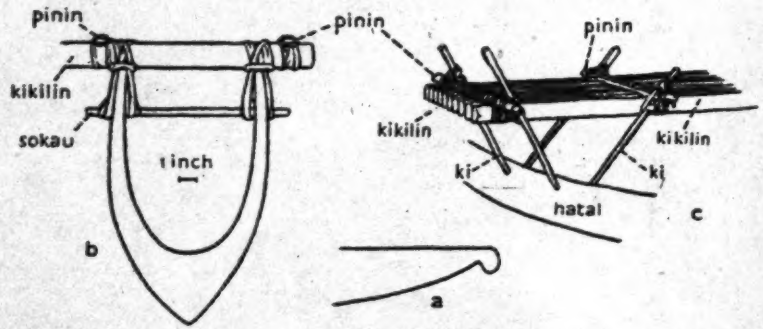

FIG. 17. (*a*) 'Nose' of dug-out canoe. (*b*) Vertical section of dug-out canoe. (*c*) Stick attachment of outrigger float.

This has the shape of a blunt hook (Fig. 17*a*), and is intended to provide a grip for the hand when the canoe is lifted. The inside was hollowed out very considerably (Pl. 48*a*).

November 1. The keel and both ends were finished, the adze being used for this purpose. More work was done on the outside, this with an axe. The inside was further shaped, using the tool called *geru*, which can be turned round.

November 2. More trimming carried on, both inside and out. The canoe now had one side shaped, the keel finished, and the bottom part of the inside trimmed. Crossed sticks were fixed inside, to prevent warping.

[527] *November 3.* Nothing done, it being Sunday.

November 4. Outside trimmed further, with the canoe turned on its side. The adze with the straight edge was used, with short, rather quick strokes, held near the far end of the handle with both

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wings are torn off and fixed one on each side of the head (Pl. 66*b*). Dabs of a phosphorescent fungus are put on the face for special occasions, and may also decorate the ends of *mabu* or *piu*.

Necklaces of aromatic plants are often worn. These may have more than an ornamental value, since many of them are regarded as 'medicine' useful in love magic or to ward off the *urar*. More permanent necklaces are made of opossum teeth, threaded on fibre through small holes made in one end of the tooth. I have seen these holes being pierced with a primitive rotary drill, but was told that this had been learned from elsewhere by people working as plantation labourers, and that no means of piercing the teeth were known before they became acquainted with this drill. At the present time many possess necklaces of trade beads, either with or without opossum-teeth interpolated. Only very small coloured beads are liked. Some necklaces of larger beads which I brought with me as presents, because they had been very successful among the American Indians, were of little use because they were considered too heavy. Strings of small beads are also worn round the wrist, and put round the waists of infants. I do not remember seeing any native form of finger-ring.

Arm-bands (*pog*) made of plaited fibre in patterns of red, black, and yellow are almost universally worn. They are not made locally, but are obtained from the hill people (see Pl. 67, no. 5). Less elaborate arm-bands are made by plaiting grass (no. 4) or strips of sago-palm leaves (*pog a tō*) (no. 3); the old men spend their leisure time making these. They are of different widths up to over an inch. Arm-bands serve as receptacles for any small articles they may wish to carry about with them, such as a pipe or a stick of tobacco. Here and there, especially at ceremonies, one may see a native wearing bands of trochus shell such as are common in other parts of Melanesia, but they are exceptional and are not made in this area (Pl. 67, no. 8).

The most highly prized ornament is the *pirir*, a disk of clam-shell with a fine piece of tortoise-shell filigree work superposed upon it (Pl. 68). These are worn as pendants, on ceremonial occasions only. In the olden days they were also worn by warriors setting out to a fight. A few are still made, a knife being used instead of the piece of sharp-edged shell formerly employed for the carving; but the present workmanship is careless and the patterns comparatively uninteresting. To save the trouble of rubbing down the hard hinge

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304 852 sacrilege. The ceremony for Nawi was actually arranged, and Nawi was escorted over to Baniu for the purpose, but she and another girl ran away and hid in the bush, a third was ill, and as only one more child was ready for it, the ceremony was abandoned. When I left the island they were still uncertain whether it would be held at all.

The subjoined account of the procedure was obtained mainly from Pari, one of the older women, herself a woman of rank and heavily marked. As usual, it was commented upon freely by the audience, who prompted her when she left out any detail they considered of importance.

[887] [614] The cutting is done by old women. Some people are well known for their skill, and are much in demand. The names of three were given to me, one at Tabut, one at Ruri, and one at Timputs. The woman usually belongs to the same clan as the child, e.g. a Nakarib woman will not, as a rule, undertake to cut a Naboin child; she would be too much ashamed. But if the child's mother's people, i.e. his relatives of the Naboin clan, very much desire the cutting to be done by a certain woman, she may be persuaded to undertake it even though she belongs to the Nakarib clan.

304 565 437 If the child is *tsunaun* and has an elaborate pattern, a fathom of *imun* (currency made of flying fox or porpoise teeth, worth about £5 in native opinion) may be paid for the operation. The child's mother pays it direct to the woman herself. For a commoner, other things of less value are given.

304 852 The children are not told what is going to happen to them. If they find out they often run away.

On the day before that fixed for the operation, a basket is filled with the black-lip oyster-shell knives which are to be used. This basket is rubbed over the back of a pig, which is then allowed to run away. The purpose of this action is to prevent the skin of the child from being hard and difficult to cut. All the women take the basket in turn and carry it round and round as they *kōma*. They *kōma* all night.

Next day the people all collect, and some men go and cut poles to make a platform for the child to lie upon. The women carry the poles back to the village, each woman carrying one. When they reach the village they put the poles on their shoulders and walk round in a circle and *kōma* with them. Then they are laid on the ground in front of the principal house. The men put in posts for